





# Written for The Better Way.

## A SHORT SERMON.

BY R. NEELY.

"Sacrifice and offering thou didst not desire: Mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo I come: in the volume of the book it is written of me. I delight to do thy will, O God: Yea thy law is within my heart." Psalm xl. 6-8.

The developed Hebrew worshippers, of whom the Psalmist was a strong type, had outgrown the sacrificial worship and come to realize and understand its symbolic nature; hence these words, "I delight to do thy will." The end of all ordinances and all laws is to bring man to a willing obedience to the will of God, which is also the will of every good man whose ears are opened to hear, and whose soul is unfolded to understand, and whose will is constrained by love to do God's will. But you say, what has this to do with Spiritualism? Very much. There never was a dispensation given to man better calculated to correct the errors of human life than Spiritualism; because it gives the best and surest proof of the continued life of the soul and spirit after physical death; and the conditions of the hereafter, and what is necessary to fit us for it. But like all other dispensations it must be properly used. Go to a Spiritualist medium for Spiritual light, that the soul may be elevated above that which is wrong, as the Godly man goes to the house of prayer that he may learn to do the will of God, and work for the good of his fellow men. Rest not satisfied with condemning the errors of theology, but seek the way of truth that you may learn by it to live a better life, a life of obedience to the will of God. It is the mistake of many Spiritualists that they think they are freed from a great religious burden. Let it be remembered that religion is an element in man's nature, and the higher he rises in the unfolding of the soul the more religious he will be, because religion is that element of the soul that makes him look upward to goodness and truth.

"Thy law is in my heart." It is useless to argue whether or not Spiritualism is a religion. I have said and written again and again till it appears to me like a superfluous repetition, that man is by nature a religious being, and I say now that the man whose religious nature is highly developed, and he uses Spiritualism religiously, that is, to elevate himself spiritually, to that man Spiritualism may be called a religion; but the man or woman who goes to a Spiritualist meeting as they would to a circus, I would not expect them to call it religion.

A friend whom I revere very much once said to me: "God is to you what ever you think he is." I think the same about Spiritualism; it is to you whatever you think it is, or whatever you make it. I have also maintained, and I am more and more convinced that it is a part of every religion, especially of Christianity, and I find some of the best mediums and lecturers taking the same ground, and also here and there a clergyman venturing, some quietly and some more boldly, to acknowledge it. How can it be otherwise, when spiritual phenomena has accompanied every religion; and when the Christian religion was inaugurated the continuance of spiritual gifts was predicated upon their believing in the Christ.

This believing was not a mere assent of the mind, but a faith that lifted them up into a likeness or oneness with God, like Jesus himself, when he said "I and my father are one." His law was in their hearts, and they delighted to do, and for a time did so, his will, till pride and worldly ambition superseded the simple, pure and spiritual conditions and brought on the darkness. But now the strong under-current of human progress has not only set the "gates ajar," but opened them so wide that we can see and know beyond a peradventure the realities of the after-life.

This is Spiritualism! What shall we do with it, and what use will we make of it? Will we use it religiously as a means to the one great end of life—the unfolding of the soul—or shall we use it as a mere entertainment where we can have a good time with "our loved ones gone before."

One lecturer is lately reported to have said to an audience of Spiritualists: "Let those who want religion go to church and get it." That was a very foolish saying, and shows a misunderstanding of the entire subject. I have always taken my religion with me when I went to Spiritualist meetings or mediums, and I think that is why I have been fortunate above many others in receiving spiritual instruction, and if I am compelled to go to church to get religion, I will go and take my Spiritualism with me; then I will have it all as one harmonious whole, as it was in pre-Christian times, with the advantage of modern development. To my own knowledge, in many cases mediumship is prostituted to mere fortune telling, and the sensitive who should be approached with the purest motives are sick at heart with the unholy influences thrown around them by people coming with their love affairs, family troubles and business matters. How long will

it take Spiritualism to reform the world if it is used in that way? If instead of searching after truth and wisdom, men will go to the Spiritualist medium to enquire how they can increase their already large stock of worldly wealth, and take with them the influences which their avarice has attracted, and vex the righteous souls of those whom God has sent to open the door to eternal truth and wisdom, how long, I ask you, would it take such conduct to plunge us back into such darkness as followed the corruption of Christianity. But you say that is impossible in this enlightened age. One would have said so when the Christian religion took possession of the Roman Empire and superceded their idol worship; and it depends now, as it did then, on the use we make of it whether we shall climb to the sublime heights of spiritual life, where we shall enjoy the happiness of heaven upon earth, with the world and the flesh as our servants and not our masters, and the divine eternal law of nature as our guide to health and harmony; or whether we shall go back to materialistic selfishness, cruelty, degradation and ruin.

Written for The Better Way.

Guardian Spirits.  
JOSEPH WOOD.

That we are the objects of spirit's care and guardianship there can be no doubt. It may be that we are specially in charge of one, a relation or near friend, or we may be protected and defended by a band whose special duty it is to preserve us from damaging or distressing conditions. Indeed, there is no question that in many cases where there is perfect agreement and harmony between the guardian and the ward that death is averted, and mostly through life, the environments are made such that no very great harm or ill can assail us. This care and protection goes beyond the physical condition of life, and is exerted to save from loss in labor, in trade, in the monied transactions of the times. And just here let me put in the experience pointing directly to the objective feature of my essay. A brother Spiritualist wants to borrow two hundred dollars, which, after some hesitation, I agreed to lend him. To get that amount upon a check the paying teller of the bank would require some one to vouch for the person presenting the check. To avoid trouble and delay I arranged with the brother that I would go to the bank, which was about half a mile distant, and arrange with the teller so as to prevent any mishap in the affair. On the way, and when near the bank, stepping upon the curbstone, I felt a slight blow upon the back of my head; with an impulse forward and sideways in the direction of my home, at which moment my left ear was assailed with the word: "Don't you do it; you'll lose your money." At the same moment I was on my way to my residence. My brother did not get the loan of me, but I learned that he obtained it elsewhere, and that somebody was the loser. This is but one of several instances when the interference of the spirit-world has been evident. In two or three falls or stumbles in the street I have gone down head foremost, in which I have not been shocked or received a scratch.

### Danger of Ignorance.

It may be safely said that ignorance is directly the cause of all the accidents to life or limb that befall mankind. If man only knew the weakness of the ladder that breaks under his weight he would never attempt to ascend it; or the untrustworthiness of the vessel that goes down in the storm, he would never commit his life to it. In fact, ignorance is the prime factor of all calamities, the veritable satan of the race.

In mediumship ignorance is responsible for all the nonsense and absurdity which gullible people accept as genuine communications of spirits. No one should ever lay aside his common sense at the behest of spirits or mortals. When Adam, Eve, or Cain's wife, pretend to speak to us through the lips of an entranced medium, we should request the ignorant or dishonest spirit to leave the medium and never again return until he or she can come in truth.

This is one of the heaviest and highest stumbling blocks that Spiritualism has had to encounter—the imbecile communications of great souls, and puerile messages purporting to come from ancient spirits. We are tired of all ancient spirits, until they can bring us something we do not already know, or that our own spirit friends cannot give us as well. We are not particularly interested in Balaam's donkey, or Joshua, or Cain's wife's grandmother. We would much rather hear from some one closer to us in kinship. Spiritualism must rise above all this trash.

The only danger in mediumship is in ignorance of the laws governing it. The same danger applies generally to mortals in their ignorance of the laws governing what we call animal magnetism, or psychology. If we understood these laws better we should have far more charity for the erring. The same laws governing the control of the mortal brain by unseen intelligences, applies to the same brain by spirits in the body. Men and women can be psychologized to do almost any iniquity, for which they ought not to be held responsible.

When we learn more about the subtle forces at work in nature, we shall obtain the solution of many problems of life which are now mysteries to us.—Golden Gate.



Written for The Better Way.

HUDSON AND EMMA ROOD TUTTLE.  
BY JAY COWDERY.

The city which decorates a park with fine statuary, does more to elevate the standard of public morals and correct taste than does the erection of a score of churches. The life of one sincerely honest, pure and consistent man or woman in a community, who is not an idolator to mammon, and who has a heart to feel and an intellect to work for public weal, with the moral courage to combat error on all occasions and under all circumstances, does more to educate mankind up to a higher grade of thought and modes of life and culture, than does the endowment of a public school. Such a man and woman are the subjects of this sketch.

Hudson Tuttle was born in 1836, in a log cabin on the farm where he now resides. His parents came to Ohio in 1830, purchased a tract of woodland, and from the forest carved out the house he now owns. His opportunities for gaining an education were exceedingly meagre. His entire school days did not quite reach fourteen months, and his school attendance was interrupted by long vacations and sickness. At the age of sixteen he became conscious of being a medium. His mediumship began by the moving of tables and other objects, but rapidly culminated in a highly sensitive and impressive state in which he always writes and usually speaks. He was a frail, sensitive, reticent boy, and even now shrinks from notoriety or prominence. Yet brief as were his school days, and sensitive and reticent as was his youth, few men of his age are so widely and favorably known in this country or among the scholars of Europe. His first work, "Life in the Spheres," was written when he was in his teens.

While the public was wondering at that strange story of the "Beyond," he was preparing the first volume of the "Arcana of Nature." We are told that the manuscript of that volume was three times written before the final version was accepted by the controlling intelligences, and each time they instructed him to burn it and try again, which he unhesitatingly obeyed. Then they said it was as correct as they could make it under the conditions imposed. It was a curious sight, that boy, far away in the country, after a weary day of toil, retiring to his lonely room, where no sound met his ear but the sigh of the winds around the eaves; without a book of reference, writing on the profoundest themes which ever engaged the attention of philosophers or scientists. This volume was published in 1860; two editions were rapidly exhausted, and it was quickly translated into German and published at Leipzig. Buchner made free use of it in his remarkable work on "Matter and Force," mistaking it for the work of an eminent American scientist.

In the preface Mr. Tuttle says, with characteristic modesty: "For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and trustful child. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

The writer well remembers how the world stood aghast when this work appeared. All who knew and had seen this country boy were amazed. A farmer boy, without books, education, apparatus, and with none of the appliances of the schools, launches upon the world a work at once philosophical and profound, commencing with the constitution of the atom and ending with the laws of spirit life! The ideas it contained of evolution antedated Darwin by two years, and the theory of force was still more in advance of the times.

On the appearance of the "Arcana of Nature," that genial author, Dr. S. B. Brittan, gave it an extended review in the Banner of Light. The following passages, as containing important statements, are quoted:

"The public was duly informed that the reputed author was an uneducated youth who had seen less than twenty years, and whose life had been employed in the very useful and honor-

able occupation of cultivating the soil. His educational training at school had altogether been less than two years. With such limited opportunities for the development and training of the mental faculties, and without moral guides or tangible instructors—without influential friends, and in the absence of all favorable circumstances, he commenced his career and was first introduced to our notice as an author. The fact, however, was never concealed that the interest of the book was chiefly referable to a species of natural inspiration, rather than to the author's very limited attainments. It is claimed for and by him, that in writing this book, he has received material assistance from some invisible intelligence. He has not only been conscious of receiving such foreign aid, but the influence has been apparent to the outward observer. Not only were ideas infused into his mind—a sentence or part of a sentence being thus communicated at once, and the flow of ideas being interrupted at proper intervals to admit of literal record—but there was often an automatic movement of the hand, and this style of the bibliography varied from time to time.

The Arcana professes to unfold the general order, to indicate the great processes and to explain the fundamental laws of creation. As a literary production, it is quite up to the average standard of our popular scientific books, while it greatly transcends them in freedom from arbitrary scholastic restraints, and in the exercise of independent thought. Nor is this all. Compared with works of its class, it displays much research, an unusual familiarity with the records of scientific discovery, and in several departments of which it treats—and a more than youthful ability in the use of material. In respect to style it differs in its most essential features and characteristics from nearly all the writings of modern media. The manner of treating the subject is direct and familiar; the ideas are concisely and clearly expressed; the text is neither encumbered with technical stumbling-blocks, mixed metaphors or redundant language. On the contrary, the views advocated are set forth with simplicity and philosophical precision, both in manner of statement and in use of language."

The second volume of the Arcana soon followed, and in 1866 he published "Origin and Antiquity of Man," about the same time in conjunction with it he published "Blossoms of our Spring," a poetical work, containing, as its name implies, a collection of their early poems. His next works were: "Career of the Christ Idea in History; Career of the God Idea in History, and Career of Religious Ideas." Next came "The Arcana of Spiritualism," a manual of spiritual science and philosophy, wherein he condensed the best communications he had received during fifteen years. It was published by James Burns, England.

In 1874 Mr. Tuttle and wife published a volume of "Stories for our Children," to supply the wants of such reading free from dogmatism. Among the many tracts which followed, those most influential were: "Re-Visions: Their Cause and Cure;" "The Coming Struggle;" "Origin of the Cross and Steeple;" and, recently, "The Tiger Step of Theocratic Despotism."

[His last published work, "Studies in the Outlying Fields of Psychic Science," has probably received as unmeasured praise and criticism as any he has published. It has been said on good authority to lay the foundation of a new science; to introduce a new method of studying the occult subjects it treats, and to formulate the fundamental principles of Spiritualism. He has now ready for the press a work of yet more profound interest, entitled "The Religion of Man."]

In 1857 he was united in marriage to Miss Emma Rood, a lady of rare poetic and artistic talent. They are bound together by the ties of a common belief, similarity of tastes and sympathies, and have been mutual aids and supports to each other. Mrs. Tuttle received a thorough education at the Western Reserve Seminary at Farmington, O., and at the college at Hiram, O., where she was a member of the same classes with



Mrs. Garfield, and was a favorite pupil under the instruction of Garfield. After the publication of "Blossoms," she published, anonymously, "Gazelle: a Story of the Great Rebellion." Then becoming interested in the progressive Lyceum, she compiled a "Lyceum Guide" for the use of this school, after the plan of A. J. Davis. It had a large sale, but the plates were, unfortunately, burned in the great fire in Boston.

She has rare poetic genius, and is a constant contributor to the leading reformatory journals and to the secular press. She has had a thorough education as an actress and dramatic reader, and has given several seasons of public entertainments with marked success. Her intensely sympathetic nature is undoubtedly the secret of her versatility and complete absorption in the characters she represents. Desirable as this quality is, it is not without its tortures.

The sufferings or abuse of either human beings or animals often causes her serious illness, because of her sympathy, which she cannot quiet. She is a zealous advocate of kindness to animals, as all who have shared the hospitality of the family well know; and she says she will never allow the abuse of any of them on the Tuttle farm, and no servant can remain with them who ignores their needs or rights. It is a part of her religion, and she often with her own hands cares for her dumb friends, and takes pleasure in their grateful friendship. Her life is one of continuous activity and usefulness. Her charities, like her sympathies, are on a generous scale, and her hospitality measured by her strength.

[Her latest work is a poem, "How Elvie Saved the Baby," a story of the Conemaugh flood, which has met with great favor by the critics. She has a volume ready for the press, "From Soul to Soul," a selection of her best poems.]

It may be said, in closing this brief sketch of two busy lives, that Mr. Tuttle has never taken to himself the credit of his voluminous writings, but always referred them to his inspiration. As responsible for their publication he signs his own name to his books and articles, yet is anxious to have the reader understand that their source is beyond himself. The dozen or more of his published volumes represent a small part of his writings. He has, since he became susceptible to the inspiring intelligences, contributed to the spiritual and liberal press an aggregate of thousands of columns, on the greatest variety of subjects, and this vast labor, as that press will testify, has been given almost exclusively as a labor of love. To this must be added calls to lecture, although he avoids the lecture field and especially frequent demands to attend funerals, and a correspondence that has grown from small beginnings to what to most men would be appalling magnitude.

### The Conversion

Of the world to a belief and practice of the principles taught in "The Sermon on the Mount," would undoubtedly remove most of the evils that afflict humanity. But, in the meantime, a vast army are sinking down into the depths of poverty and despair, while the great legal robbers of the world are mostly serving as pillars in the institutions where the above principles are supposed to be taught. Humanity is not necessarily an exponent of belief. The conservator of a creed may be the robber of his race, and the devotees of religion are frequently the enemies of common justice. Suffering humanity, in the attics and cellars, in the hovels and by the roadside, cannot wait for the conversion of their financial masters to the principles of "Christian charity." The strong men tramping for work; the heart-broken mother watching her loved darlings pass through the shadow of death to a place in the "potter's field;" the young girl selling her honor for bread, will never care whether their rescuers are "Christians" or "Indians." The agonistic Ingewell, with his heart in his hand, talking the principles of human love, is apt to have more friends amongst the suffering masses than the Presbyterian preacher, Roberts, who recently preached a sermon in Kansas City in defense of aggregated wealth.—M. W. W. in Non-Conformist.

Bundy and Wells.

To the Editor of The Better Way.

In your issue of January 11th you have given space to the publication of a wilful distortion of the case of Bundy and Wells. The writer so distorts the case to make it seem that the issue to be tried was whether Mrs. Wells had ever at her seances given exhibition of materialized forms. The reader would be presumed to imagine from the reading that Col. Bundy had charged that Mrs. Wells was not a materializing medium and upon that statement she had brought suit; that the burden of the issue would be upon Mrs. Wells to prove that she had produced such forms. This seems to be intended to mislead.

Let it be understood that there is a court stenographer in all these courts who report the proceedings verbatim.

From such reports we may not only determine what took place, but even better, for we can read and study it. Etc., etc., etc.

After thirty-five years' practice of law I am able to say I never saw a more complete failure on the part of a plaintiff for better vindication of a defendant.

R. B. ANDERSON.

[The above is only part of a correspondence referring to the above case in vindication of the other side. We are well aware that every story has two sides—especially where live mortals are engaged in it. Circumstances over which we had no control forced us to publish the first article, and we feel that even a wrong side has a right to a hearing, and thus let the other side be heard also. None of it should have been published, and the Directors of this company have seen fit to hereafter drop the subject from these columns. It does not benefit the cause and is of no more interest to the general reader. Other and better reading matter might be substituted to an advantage, and thus we beg our friends on both sides to spare with us any more correspondence on the subject.—Ed. B. W.]

### Our Thoughts Construct the Soul.

Hatred is about the worst soul-constructing material we can appropriate. We cannot exercise this propensity without serious injury to ourselves. Even the hatred of wrong-doing is pernicious, and the over righteous individual, whose nature is wrought up to fever heat over the sins and immoral practices of his neighbor, is usually constructing his own soul out of the resentment that arises from his inability to do the same acts. Morality, honesty, and a certain kind of right living, is often compelled by circumstances, and therefore adds no beauty to the soul, and is really an injury, when the sins of others provoke its hatred and enmity.

We should love the evil doer, and strive to win him to the path of virtue, yet we are not obliged to embrace his sins. We should shut our eyes to his errors, and open them to his virtues if we really desire his redemption and advancement. The thoughts engendered by kindness and benevolence become glorified additions to our souls, the jewels that adorn them. When the grosser material form has accomplished its mission, and falls to the ground like a worn out mantle, each one of us will stand clothed in the spiritual garb, the soul, that our own thoughts have fashioned through all the years of an earthly existence.—Eliza Lamb Martyn in Golden Gate.

### Experiences.

To the Editor of The Better Way.

W. P. C.'s suggestion, in regard to an "Experience Column" is a good one. I hope you will give it special consideration. There is nothing I read with more pleasure and satisfaction than the experience of a candid investigator. Please give us the column, and a special invitation to all subscribers to hand in their experience at once.

How about spirit photographs? I don't read much about this phase of mediumship since Mumler passed to the other life. Fraternally yours,

J. O. PATTON.

[We cannot devote any special column to experiences, but will publish them as other contributed articles are wherever they happen to fit. But we would request that they be concise and not over eight pages note paper. Also that each contain at least one practical test by which the reader was convinced or converted.—Ed.]

Written for The Better Way.

Love and Justice,  
MRS. W. H. CHURCHILL.

Love and Justice ever go hand in hand. If the love we express for our fellow beings is not mere idle talk, if we sincerely desire to uplift humanity, to raise the masses from their present hard, cruel and slavish condition, let us join hands with the Nationalists and earnestly cooperate with them in every effort made that tends to establish human equality. If you are ignorant of their method and the work they are doing, send to 77 Boylston Street, Boston, for some of their literature and learn. A little work entitled "Nationalism," by C. F. Griffin, I would recommend, also The National Magazine.

Farmer Squashhead (observing a metropolitan daily on the counter of the village store)—What! ain't that air paper busted up yet? Why, I quit takin' it fifteen years ago.—Times.

Pat (gaping at the letters on a Hebrew butcher's sign): "Here, Mike, 'ere ye self has the foina Parula." Can ye read that now? Mike: I cannot; but if I had me flute here I believe I could play it."



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Stepping Godward.

MYRA F. PAINE.

Slipping Godward—how, or where?  
Can we ever escape his care?  
Must we take a journey, then,  
To bring our souls within his care?

Must we leave the paths we tread  
And be numbered with the dead,  
Ere our souls back in the light  
Of his presence and his might?

Must we take some unknown road,  
And with sin, a grievous load,  
Hugger toward in the dark—  
Leave behind our small life here?

Holy God, the Good is here  
Just as true as any here;  
The "All in All" can never be lost—  
He's ours. We're part of Israel's host.

What we mean, dear friends of mine,  
When we Godward do incline,  
Is, a firm hold to grasp  
Of that which is within our clasp.

The "still, small voice" of God we hear  
Within "his kingdom"—and no fear  
Need drive a timid child of light,  
Into the darkness of the night.

Written for The Better Way.

An Evening With the Spirits.

BY DR. W. H. PHILLIPS.

It was away back in '49. The news of the Rochester rappings had reached our town and a few had begun investigations. I had attended a few seances. A good medium had been found, and the phenomena, which consisted then of only rappings and tappings, had been quite satisfactory.

On the evening referred to there were four of us present. The time had passed very pleasantly, and the manifestations had furnished their usual interest. The seance had closed and all had left the table.

We were engaged in pleasant conversation upon the then new and all absorbing topic, when I observed that the table was moving, and no one was within several feet of it. After the first surprise from this marvelous demonstration had somewhat subsided, we began to ask questions, which were promptly answered, the intelligence signifying a desire to communicate with some one present. So the alphabet and paper and pencil were brought forward, and taking them upon my lap, I commenced recording the letters as indicated by the movements of the table.

Thus employed we sat for an hour and a half, no one in reach of the table. There was no pause in the movements between the words, and as the message lengthened, its long array of letters had nothing in its appearance that suggested anything intelligible. When it was finished I requested that the spirit would, by the movements of the table, mark off the words, which it promptly did.

The message read as follows: "I have come to fulfill a promise I made you the last time I saw you. I promised you if I passed to spirit life first, and if it were possible to do so, I would come and let you know," etc. As I read it over no one recognized it, so I said, "to whom are we indebted for this favor?" Then the spirit gave her name, a lady that two of us were acquainted with, and who was, as we supposed, still in the form; in fact, we had received a letter from her only a few days previously. As might be inferred, such an astounding message called forth some desultory remarks from myself, which seemed to agitate the table, causing it to move more violently than ever. I then asked: "Do you really mean to say that you are dead?" And the reply came: "No, I am more alive than ever, but I have passed through the beautiful process you call death. It is a second birth, the spirit's birth." "If that is so," I said, "when did you die?" And the reply came: "Last Saturday evening at eight o'clock, and to-day (Monday) my body passed through this place to Boston, to be interred in Mt. Auburn to-morrow."

At the close of that seance I said: "I am a Spiritualist until this evening's experience can be explained on other grounds, if this statement proves true."

I lost no time in ascertaining if this was a fact, and found it to be correct in every particular, and I have kept my pledge, never doubting spirit existence and their ability to return from that time to this.

Well may I hold that confidence, for I have had evidence as convincing as this strewn all along my path in abundance, through all the varied phenomena that has been developed since that time.

ADVICE TO MEDIUMS.

Mediums ought not to enter upon public work as an avocation, unless inspired by a desire to do good. The medium who looks upon the work merely as a means of obtaining a livelihood in an easy manner will be grievously disappointed in the results. The labors of a conscientious medium are very exhausting, and the pecuniary returns are generally inadequate for the service rendered. As in the medical and ministerial professions, the honest and self-sacrificing must find their chief reward in the consciousness of doing good.

The protection of wise and strong spirits is indispensable, if mediumship is to be a blessing and a light to humanity. The control of wise spirits is educational and helpful, physically, mentally and spiritually. The control of invisibles who lack wisdom, and blindly surrendering the exercise of reason at their behests, is baneful, and is generally a curse to the medium.

Wise spirits advise, protect and elevate their mediums; their helpful control is a blessing to their agents and to humanity. Unwise spirits who demand unquestioned compliance with their commands in a domineering manner, are "blind leaders of the blind," and their control ought to be repudiated.

There is a great deal of senseless objection made to control, in its application to mediumship. Such objections are generally greater evidences of self-conceit, than of the superior wisdom which is assumed by the cavalier. The control of wise

spirits, competent to impart instruction, is a blessing to be desired, and ought to be highly appreciated, if no more implies sacrifice of individuality of the medium, than does the control of wise teachers over pupils in schools and universities. Many of the objections made to mediumship, as implying loss of self-control, and therefore objectionable, are advanced by persons under the control of self-conceit and arrogant presumption exercised by their own spirits. The control of wise spirits is a liberal education in self-control for their mediums, and is no more objectionable than the control and direction of children by earthly parents. We are but children in the grand school of spiritual progression, and it is evidence of weak presumption on our part to refuse the control of teachers from the higher spheres, and we have our own choice of teachers in accordance with our aspirations for greater knowledge.

As Emerson says, "A good intention clothes itself with sudden power."

Mediumship which is exercised under the direction and protection of wise and strong spirits is a blessing to the medium and to humanity; its influence is not confined to restricted limits, but elevates the whole community, for the effect of every elevated thought is like that of the pebble cast into the lake, the waves reach to the farthest shore.

The mediumship which is used to subserve selfish purposes; to encourage selfish purposes; to assume responsibilities which every body ought to carry to strengthen their own powers, and in any way to pander to the lower natures, is a degradation and a curse to the medium. It casts discredit upon a sacred cause in the estimation of prejudice or unthinking people, and may impede the upward progress of earnest, sincere inquirers.

The responsibility is great, and ought not to be assumed without earnest, careful preparation, and constant aspiration for the highest attainments. "Ye cannot serve God and mammon."—Psychic Studies.

McGinty in Foreign Tongue.

Monsieur Médicine allait en bas jusqu'au fond du mer,  
Il ne l'ont pas encore trouva  
Je le dis qu'il est certainement mouillé.  
Monsieur Médicine, je le repète, allait jusqu'au fond du mer,  
Habillé dans sa meilleure costume.

McGinty, O Herr, ist gefallen ins meer  
Und wird auch nicht wieder gefunden.  
Hatte ein doch zur Zeit sein allerbestes Zeug  
Und fuhrst jetzt so glückselig dort drüben.

Various Theories of Electricity.

BY W. H. PHILLIPS.

What is electricity? The engineer and the physicist are completely at variance on this point. The engineer regards electricity, like heat, light and sound, as a definite form of energy, something he can generate and destroy, something that he can play with and utilize, something that he can measure and apply. The physicist—at least some physicists, for it is difficult to find any two physicists—regard electricity as a peculiar form of matter permeating all space as well as all substances, together with the luminiferous ether, which it permeates like a jelly or a sponge.

Conductors, according to this theory, are holes or pipes in this jelly, and electrical generators are pumps that transfer this hypothetical matter from one place to another. Other physicists, following Edison, regard the ether and electricity as identical, and some, the disciples of Helmholtz, consider it an integral constituent of nature, each molecule of matter having its own definite charge, which determines its attraction and its repulsion. All attempts to revive the Franklinian, or material theory of electricity have, however, to be so loaded with assumptions and so weighed with contradictions that they completely fail to remove electricity from the region of the mysterious. It is already extremely difficult to conceive the existence of the ether itself as an intangible, thin, highly elastic medium filling all space, employed only as the vehicle of those undulatory motions that give us light and radiant heat. The material theory of electricity requires us to add to this another incomprehensible medium embedded or entangled in this ether, which is not only a medium for motion but which is itself moved.

The practical man, with his eye and his mind trained by the stern realities of daily experience, on a scale vast compared with that of the little world of the laboratory, revolts from such wild hypotheses, such inconceivable conceptions, such a travesty of the beautiful simplicity of nature. He has a clear conception of electricity as something which has a distant objective existence, which he can manufacture and sell, and something which the unphilosophical and ordinary member of society can buy and use.

Animal Life in the Gulf Stream.

The surface-waters in the Gulf Stream teem with minute life of all kinds. There the young of larger animals exist, microscopic in size; and adult animals which never grow large enough to be plainly visible to the naked eye occur in immense quantities. By dragging a fine silk net behind the vessel, these minute forms are easily taken, and when placed in glass dishes millions uncounted are seen swimming backward and forward. When looked at through a microscope we see young jelly-fishes, the young of barnacles and shrimps, besides the adult microscopic species, which are very abundant.

The toothless whale finds in these his only food. Rushing through the water, with mouth wide open, by means of his whalebone strainers the minute forms are separated from the water. Swallowing those obtained after a short period of straining, he repeats the operation. The abundance of this kind of life can be judged from the fact that nearly all kind of whales live exclusively upon these animals, most of them so small that they are not noticed on the surface.

A Multitude of Stars in Distant Double Stars.

"If we look with the naked eye at the star Rigel, which forms the right foot of the constellation of Orion, we observe nothing remarkable about it except its beauty and brightness, for it is a star of the first magnitude. If we apply a good telescope to it, however, we find that it is a double star. This is merely one example of a binary arrangement which prevails, to a great extent, throughout the heavens, upwards of five thousand double stars having their positions measured and laid down in our catalogues. These binary stars revolve round each other, or round a common centre, those which are most closely associated having the swiftest revolutions, and, strange to say, they all shine with differently colored lights.

Wherever two stars are closely connected, the color of the one is found to be the complement of the other, producing by their combination, a white light. For instance, when one star is green, its companion is red; and a blue star is almost invariably accompanied by a yellow one. We thus see the same harmony of color prevailing, on a stupendous scale, among the orbs of heaven, as among the colored petals of the lowliest wayside flower; both, though separated so widely from each other by size, distance and importance, belonging to one grand system, all of whose parts are perfect; the rainbow flowers of the foot-stool, as well as the starry flowers of the throne, proclaiming them to be the work of one all-wise and all-powerful Artist. The reason why the double stars possess the power of dividing light in such a singular manner is wrapped in mystery. Some attribute it to differences in the chemical qualities of the incandescent fuel consumed in these orbs; others, to the differences in the velocities with which they revolve round each other, causing differences in those undulations of light which are constituent of colors. If the former supposition be true, we may be furnished some time, when the prismatic spectrum which has recently made such astonishing discoveries is better understood, with tolerably accurate information regarding the chemical substances which enter into the composition of even the remotest stars. If the latter supposition be correct, we obtain an intelligent explanation of the change of color which certain stars appear to have undergone since first they were observed; Sirius, for instance, being described by the ancient astronomers as a red star, whereas now it is brilliantly white, these changes being caused by changes in their orbital motions. It does not always require the aid of a telescope to distinguish the colors of stars. Some of them are distinctly visible to the naked eye. The bright star called Betelgeuse, forming the left shoulder of Orion, is of a red color; so also are Aldebaran and Arcturus. Capella and Procyon are yellow, and Castor green. Smaller stars do not exhibit this peculiarity in so striking a manner; but the application of the most ordinary telescope reveals it immediately. Through the clear, transparent atmosphere of a Syrian night, without any optical aid whatever, one star is seen to shine like an emerald, another like a topaz—the whole nocturnal heavens appearing to sparkle with a blaze of jewels. If so strange and inconceivable to us must be the appearance presented by these double and partly colored stars shining simultaneously in the sky!"

"It may be easier suggested in words," says Sir John Herschel, "than conceived in imagination, what a variety of illumination two stars, a red and a green, or a yellow and blue one, must afford a planet circulating round either; and what cheering contrasts, and grateful vicissitudes a red and green day, for instance, alternating with a white one and darkness, must arise from the presence or absence of one or other or both from the horizon!"

Would not such phenomena prove the possibility of some intelligent beings already existing in the full enjoyment of eternal day? Because a world revolving between two suns would always be in light.

This establishes the fact that even our sun and system is eclipsed in grandeur in other realms of the universe, and that most undoubtedly change, if not decay, is always going on in different parts of space.—E. Soter.

Soul Power.

The earth possesses the power of periodically inclining its poles to the sun, which, as is well known, accounts for the change of seasons, while its daily revolution on its axis brings day and night. Man, the microcosm, is frequently and quite appropriately spoken of as a miniature planet. He at least possesses a measure of this impulse of turning to or from his centre or source of light, life and power; hence his periods of light and darkness, heat and cold, in a mental and moral sense. He has but to practice upon and profit by his inherent power of turning to and keeping himself in intellectual and spiritual light, in which particular he has a freedom not possessed by the material planet.

As man advances in the scale of rational light and intelligence, he manifests an increased ability to rise superior to material environments, as indicated by his evolution from the tallow candle to the electric light. We thus see him progressively overcoming darkness, even in a measure converting night into day. The same holds true in matters of temperature: he creates environments wherein perpetual spring or summer holds away, and flowers and fruit bloom and nature through all the winter months. The symbol of the soul, says Swedenborg, is a state of perennial spring; and we certainly see it asserting its supremacy over night and winter even in this world of effects, for so far as the soul realizes the "within and above," it is free to make the "without ever as the within."

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"I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children have been subject."—Capt. U. Carley, Brooklyn, N. Y.

"From an experience of over thirty years in the use of proprietary medicines, I feel justified in recommending Ayer's Cherry Pectoral. One of the best recommendations of the Pectoral is the enduring quality of its popularity. It being more salubrious than it was twenty-five years ago, when the great success was considered marvellous."—R. S. Drake, M. D., Beloit, Kans.

"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skillful man and of large experience, pronounced it useless to give her any more medicine; saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."—C. O. Lippert, Druggist, Fort Wayne, Ind.

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PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.  
Price \$1, six bottles, \$5. Worth \$5 a bottle.

AUTHOR'S EDITION.

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A Story of the  
Conemaugh Flood of 1889

BY EMMA ROOD TUTTLE.



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ISSUED EVERY SATURDAY BY  
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CINCINNATI - - - JANUARY 25, 1890

A. F. MELCHERS - - - EDITOR

At Two Dollars per Year to subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States the *Better Way* will be sent Six Months for \$1.00. The terms of our subscription are made payable to the order of the publisher. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be disreputable or unworthy of action.

When the post office address of *The Better Way* is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Special Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as *The Better Way* goes to press every Wednesday.

## NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

Honesty of purpose gives the intention a spiritual foundation and better chances of success.

M. Flammarion thinks the study of astronomy is more useful to mankind than politics.

All evils or discords are effects of selfishness, only that they assume different forms under appropriate names.

The assassin is no worse than the slanderer. One robs a man of his physical life, the other of his material prospects, which is often as bad or worse.

When an attack on Spiritualism is met with lukewarmness it generally indicates that the attack has not struck deep. Where there is no reaction there has been no effect.

When sick do not constantly refer to it. It only aggravates the disease, having the same effect on it that exhibiting a wound has by constantly unbinding it. Imagination can cure as well as make sick; thus it is best to forget the trouble or imagine you have been cured.

Psychic rebuffs or the unspoken indignations of others on a sensitive is like hard talk or blows to the non-sensitive. Sensitives therefore have to be constantly on their good behavior so as not to reap the ill-will of others. It is the only preventative from suffering.

The "Carrier Dove" has recovered from its fire scare and appears in a brand new form, having exchanged its magazine for a newspaper form. Its size and appearance is like that of the other large Spiritualist papers, and printed on the same quality of paper that the magazine was. Welcome gentle dove.

As from a chaotic state the human family has worked itself up to civilization, government and order, so the individual has to grovel out of his mental chaos by self-exertion to harmony. Matter is chaos—spirit is harmony. From the human to the angel is a road of trial, tribulation and suffering.

When giving an order give it properly or conscientiously. An order that is given carelessly will be either forgotten or carelessly carried out. See that it has been understood, for you are as much responsible for its fulfillment as the substitute is; and if you cannot rely on the latter, get another or do it yourself.

The Christian church sends missionaries among uncivilized people to teach them, among other things that murdering their prisoners, is ungodly. Why not send missionaries to our legislative halls to teach law makers that legal murder is also ungodly, and that they too, revoke the custom that cause state prisoners to be executed? Two wrongs do not make one right.

Don't let the dislike of another person for you aggravate you. It does him more harm than it does you. Let that person have no existence for you and his ugly thoughts and influences will react on himself with all the more force and potency, causing him finally to feel so aggravated over it that he wished he had never been born. Repentance is the precursor to reparation.

The man who employs religious means for humbugging the people is the worst type of a deceiver or hypocrite—especially if he be a parson, as in that case no one likes to question his "divinity"—even when knowing that he writes his sermons in advance and tries to make the public believe that they are telegraphed on the night of delivery so as to appear in the morning press. Does such a man take the world for fools?

It is folly to make exposures that are more damaging than healthful to a cause. In silence there is, under circumstances, more wisdom than in an expose. Trying to detract attention in this wise is often more damaging than an opposite course, for we can never raise ourselves in the estimation of others by decrying a third party. Better attract the attention of the world by exposing the good and not the evil we have in our midst.

## MR. AND MRS. TUTTLE.

On the second page of to-day's *BETTER WAY* will be found the portraits of Hudson and Emma Rood Tuttle, two honored Spiritualists and able writers. Both are well-known as authors and contributors to the Spiritualist press, and we gladly publish the accompanying sketch of them furnished by Mr. Cowdery. Mr. Tuttle is one of the most intuitive thinkers we have, and his philosophy therefore reaches about 99 per cent. of our Spiritualist readers. We hope they may be spared us many years to come for the good they are doing to the cause of Spiritualism.

## THE SCIENCE OF PROPHECY.

Whatever you are most sensitive to in the present is the cause that is upon you. You may remember in your courtship days how the name of your sweetheart thrilled you. This interior sensation or emotion foretold that the cause of marriage was upon you. So, if the name of a constable affects you disagreeably there is danger of arrest, whether through your own fault or merely as a witness. Opposite or agreeable sensations and emotions, foretell pleasant events, and may be known by the word or thought expressed in your presence. In a word, whatever you are most sensitive to in the present is the immediate cause that is upon you. Such is the science of prophecy.

## BLACKMAIL.

Somebody has been trying to blacken our fair contemporary, the *Golden Gate* of San Francisco by sending advertisements to different papers purporting to come from "The Golden Gate Pub. Co.," and in which advertisements are offered for sale nude photos and other reprehensible articles. Several of the papers returned the money sent by this unknown party to the *Golden Gate* declining the advertisement as unworthy of their acceptance. Others have accepted and the consequence is that the *Golden Gate* is troubled with orders for articles advertised. We feel sorry for our contemporary and hope the traducer may be found and brought to justice.

## BE STUDIOUS.

What we most dislike to do is often the most necessary to unfold or develop some soul qualification or to overcome some weak point in our character or nature. Thus man should be able to do or understand a little of everything—even if but to take in the principle of it. A willingness aids the understanding better than an adverse state of mind or a reluctance to try. Every human possibility is a reflex of that which exists in the cause of our being, and what exists in the cause is also a part of us, and is not only needed in the make-up of life as a whole, but is necessary to unfold individually in order to become a perfect unity—a self dependent spiritual entity in the life after the material—in spirit.

## A MODERN FABLE.

There was a man who had by temperance, modesty and a kind feeling for everybody reached a position in the world in which he was respected, honored and loved. He knew not of his accomplishments or his position as an intelligence. One day a spirit whispered to him that he was a great man, and then recounted to him the many kindnesses he had done, the honorable position he was holding and showed him the contrast between himself and other men. From that moment he became a changed man. Conceit, vanity, arrogance robbed him of all he owned, and in a few years was a bankrupt, a beggar and an outcast. When he realized this fact he saw where he had erred. But too late to regain his lost position. He died broken-hearted and now whispers to his mortal friends: Be not led astray by flattery!

## WHO, WHAT AND WHERE?

A—You say self-knowledge leads to a comprehension of God?

B—Yes.

A—How do you know that?

B—By experience.

A—Then you claim to know what or who God is?

B—I do.

A—Well, who or what is it?

B—Nature!

A—Nature? Is that all? And you give it away so cheaply?

B—Yes, but that does not make it so for you.

A—Why not?

B—Because you must learn this by experience—by looking within until you reach bottom—the soul—there you will find him and recognize him as nature. But not until you do will you know it as a fact, or feel it as an absolute truth.

## OUR PRIVATE CORRESPONDENCE.

Readers will excuse us if we do not answer private letters promptly or forget to do so. We have not always the time, and dislike to break one thread to take up another, as the former is generally lost in so doing. Five mails coming in daily, one often reaches us before we are finished with the work of the last and thus forget private matters. We have answered many through the "Briefs and Personals" and readers who expect answers will refer to that caption hereafter. Such questions as desiring to know whether they ever will become authors or poets we prefer not to answer. The very question, in the majority of cases, answers itself negatively, while those who have the gift inherent seldom ask the question. Everyone can feel his own powers best—feel what he is being driven to or what inclined to. Practice makes perfect. Send your MSS. to publishers. If accepted you are answered already. If not, try, try again.

## A WARNING.

Forcing the development of mediumship is not to be advised; it is better to let it unfold naturally, and to be discouraged under all circumstances where moral growth is at a low ebb. No greater calamity can befall an immortal individual than to become a medium for direct physical control. It subjects him to temptations from the spirit side of life that are baneful and degrading to him, and from which there is no succor. Inspirational or mental mediumship is not so dangerous, for this at least keeps his person free from the noxious contact of undeveloped, and obnoxious spirits, so-to-say, i. e., spirits who absorb his vitality and use him for selfish purposes, and enables him to learn something of the philosophy of control and self-culture ere physical development begins or he becomes sensitive to evil forces. Let moral development precede mediumistic development every time. It is the best advice that can be given to promised mediumship. It prevents crankiness and suffering in the medium and ridicule as far as the cause is concerned.

## FOLLOW YOUR INTUITIONS.

Follow that out which causes a happy ripple to overcome you when thinking of it. Such indicates that you are right, i. e., in accord with surrounding conditions or as the law of nature exists for you or acts on you in the present—in accord with the cause that is upon you. Doubt, fear, disinclination points the other way, or that you are out of harmony in comparison to the warning that nature gives in this manner. Warnings from spirit friends are felt in like manner, only that impressions often accompany them telling what the consequences will be if carried out. People are often psychologized by others to do just the opposite of what their intuitive inclinations prompt, and are thereby led into trouble not of their own making. But suffering only attends wilful discords, thus freeing the actor from regret that always follows the former. In that respect man only becomes responsible for individual acts, but then he is held strictly responsible for them; for discords with nature constitute discordant outgrowths in the individual that have to be neutralized by opposite acts—such as come under the head of self-denial or abnegation. Harmony of conditions are needed for both health and happiness.

## MADAME IN CONNECTION WITH CLAIRVOYANT NOT SPIRITUALISTIC.

It should be generally known that persons calling themselves *Clairvoyant* with a *Madame* prefixed to their names are not Spiritualists, nor are they identified with our cause or recognized. It is true clairvoyancy is a gift possessed by many of our mediums, but a non-Spiritualist may possess this gift as well as a non-Christian may be a musician, and thus the gift itself does not make one a Spiritualist. A Spiritualist is one who carries out the ethical teachings of Spiritualism practically, and which are simplest expressed in three m's, viz: Moderation, Modesty and Morality—the latter including all that is high-minded, honorable and just.

Now when a *Madame De Somebody* of Toledo, Ohio, commits forgery to the amount of \$20,000, as a news item in the Cincinnati Enquirer reads, it will be readily seen that she is not a Spiritualist—though she may call herself so, or be a clairvoyant, or a medium, or happen to possess even a recommendation from some Spiritualist. Such are not recognized as a part of our cause—nor are any of that class known as fortune tellers, astrologers, etc., ad nauseum. Genuine mediums and recognized Spiritualistic mediums do not delight in flaunting their names on hand bills or boasting advertisements. Modesty is a natural attribute of a true Spiritualist. Temperance is the foundation on which truthful communication from the spirit world depends, and thus Spiritualists and their mediums are naturally moderate in all things.

## A LITTLE TAFFY

Is very wholesome at times, and to give our readers a sample of the letters we receive daily, we have extracted the following:

In a private letter accompanying an able contribution a correspondent writes: "I am proud of you, I am proud of *THE BETTER WAY*, and feel that it is almost presumption in me to intrude my poor thoughts for acceptance in its clean and pure inspired pages."

Well, it's all right. We can forgive this. But when friend Mac—comes down with such sledge hammer blows as the following, we feel like "punchin' it 'ead." He writes:

All must concede that your editorials are good, and the best part of the paper. You did right in abolishing the "Message Department," and your reference to the same under the heading "To Inquirers" is certainly good. Your practical easy way of handling all subjects which come before you for consideration, as a rule, suits me. Now this is private, for I am writing as though talking to you, etc., etc."

Come Mac, come off the perch. Next you'll be trying to make people believe that *THE BETTER WAY* was some pun-kins and ought to have a wide circulation. Well we'll even forgive that, but leave the editor alone. It is not he but "them fellers over yonder" that's doing the business, for without their aid he'd probably be "in the soup." So, hm, no more of your taffy. It's naughty, but — hm, — you know.

## THE TRUE PHILOSOPHER

Makes a note of every fact that comes within his range of thought. He is a veritable reporter of psychic affairs and does not live in a fog as many would want to believe. His seeming absence of mind is but the harvesting of thought for his mental storehouse, only to be dispensed at a future time or when ready for the pen. But not every dreamer is a philosopher. Silence may pass for wisdom in the short run but not in the long run. He must prove himself a thinker sooner or later and he will be judged by the practicalness of his ideas. An idealist is not always a dreamer, though a dreamer may be never of any practical value. The former at least is a producer while the latter often gets so cramped up that nothing more can either get in or out of a good shape. To receive we must give. It is like establishing a flow. Nature abhors a vacuum and the mind is subjected to the same laws that other vesicles are. Thus tell what you know, but give it straight—and only that which you do know. Theories are not always facts, but they are facts in embryo—only that they must be presented concisely and logically to be comprehended. Trying to overdo ourselves is what leads into a fog from which it is difficult to systemize things. Thought meanderings must be held in abeyance to the extent of practical application. When they reach beyond this they become of no account in the present. True Spiritualism is an affair of the soul which is destined to make man better now—not in the future. Theology is a thing of future awards and thus of no account practically. Future happiness is based on the present only. The man who dies happy will awaken on the other shore in a happy state. The unhappy will meet with an opposite fate to that of the former. To become happy (or good) therefore note facts around you, philosophize on them, apply them to yourself and see how they fit in your soul-nature. If they disagree with you, there is discord somewhere. You must find an excuse for every evil in humanity, otherwise you are in the dark—in a fog, as it were. You can always find an excuse for your own shortcomings, then why not for others. If weakness or ignorance is your plea, it must be that of others' as well. Introspection leads to the discovery of causes, and until you have found the latter hold your opinions in abeyance by charity. As you dispense this you obtain it. Nature operates through individuals for this effect. Nature is God and this constitutes universal justice. None will be debarred from it, but they must first extend it. In proportion as you withhold it, it will be withheld from you. Render unto Caesar that which is Caesar's. You own nothing in the universe which you have not honestly earned or labored for, nor can you rob another absolutely. Every farthing must be repaid or you must give of your life's blood to neutralize the wrong. The victim unconsciously absorbs your vitality—a current established by nature for this effect, and on which the sick often feed, are kept alive, made well again, while the robber dies a victim to debility, insanity or physical suffering.—This is not a theory, but a fact deduced from observation, experience and spiritual illumination. Having paid the penalty in full, the light dawns upon everyone as to the cause of his past suffering. After that he experiences no more difficulty in finding the causes of others' suffering and becomes a true philosopher. S may we all unfold.

## THE ETHICS OF SPIRITUALISM.

Many a little wife goes to her grave—all because she is obliged to live with the aura of a loathsome, drunken, besotted Magnet—her husband, who draws to his house and to his home, a horde of earth-bound and loathsome spirits, who delight in the nasty aura of the husband, and devour, like vampires, the sensitive and fine, spiritual attributes of the wife.—J. W. Dennis, in Watchman.

These few lines contain a volume of truth that cannot be disputed, and constitute the foundation of Spiritualism's moral teachings.

The ethics of Spiritualism must be scientifically understood in order to be practically carried out. A Peter's pence or so-called faith in Jesus is not all that is necessary to reach happiness or go to heaven so-to-say. Health is as much needed as the development of charity in the human spirit or soul—that is, health in the spirit body as a necessary adjunct to charity in soul. Temperance or physical purity unfolds or creates a healthy or purified spirit body. The opposite fills it with ingredients that react for disease while in the flesh and a desire for continued material or physical indulgences in spirit—if not purified before laying off the mortal coil. This is one of the hells in which a spirit may find itself in the future. Another is soul regret when selfishness or hatred has been developed instead of love or charity.

Love or charity broadens and strengthens the soul and lends the entire being the force or power needed to propel itself in the spirit world; to exercise its will, as it were—in fact, constitutes the will. An honest or benevolent mortal even possesses more soul force, will, psychological potency than a selfish, groveling, malicious hypocrite does, for the former is in better or stronger accord with spirit than the latter is, and consequently feels stronger, firmer, more authoritative, courageous, and independent generally. And it is this will power that the soul needs in the next life with which to move itself along or enact its desires. Without it, it is limp,

inactive, discontent, and, in fact, miserable to the extent of its immobility, and the latter is the case in ratio to past selfishness or hatred for and towards others.

Love is therefore the incentive necessary to unfold soul-power, strength, courage and of course, happiness. Spiritual purity or purity in the spirit body is needed to let in the light of inspiration, knowledge, understanding, truth, wisdom etc.; for the spirit or spirit body constitutes the soul's dwelling, and if this is filthy, impure, dark, the soul feels miserable accordingly; i. e., the ego—I feel miserable because I am dwelling in darkness.

This is the Aura spoken of in mortals. It is the spirit-body that surrounds or exists in connection with the physical body, and to which spirits out of the physical attach themselves when or where harmony of spirit exists. A filthy liquor-fumed spirit or aura attracts spirits from the beyond who are of the same category and who have not yet overcome their sensual desires or freed their spirit body from the impurities existing in the same and self-created in earth life. So every passion attracts its lovers—good or bad, and if the latter predominates in the mortal his company is not angelic, though he may have some excellent qualifications inherent and only awaiting unfoldment.

Temperance in all things, therefore, is a much advocated doctrine of Spiritualism—knowing by practical experience the results and why necessary. Husbands who cannot go in the presence of their wives in a sober state ought not be permitted to live with them at all. It should be punishable by law—both as a protection to women and to society, for to bring drunkards or criminals into the world should be regarded with as much gravity as aiding and abetting crime. More anon.

## DOES LIKE ATTRACT LIKE?

To the Editor of *The Better Way*.

In a recent issue you claim that our attending spirits or controls are no higher than what we are intellectually. I should like to have more evidence than what you have given to believe this. Can Mrs. Glading or Mrs. Sheehan give as good a lecture without the aid of trance or control as with them. If so what is the use of either? If it is possible for controls to speak different languages through a medium that knows but one language, may they not use their superior intelligence as well?

This question may be answered in brief by saying that "as man thinks so he is." But it must be remembered that we do not always think alike—do not always have the same spiritual aspirations—only rising above our normal state when in trouble, and often falling below it when all goes well—materially. Mediums, as a class, are sufferers—either on account of their sensibility or other trials in connection with earth-life, and this keeps them in what we may justly call a constantly praying attitude—an unceasing supplicant mental condition and often with tearful eyes (though unseen) uplifted to a higher intelligence for relief, succor, aid. How far above their normal condition they now rise depends on their sincerity after relief comes or when again in their normal (natural) state—that state in which they find themselves when asleep. By our natural dreams (not those caused by over-eating or excitement) we may judge our spiritual status.

Now people who are prosperous in worldly affairs, or are not suffering on account of mediumistic sensibility, do not (or very seldom) rise out of or above their natural state. They simply take things as they come and do not worry; nor do they sympathize with sensitives because they cannot, being ignorant of a sensitive's wants or needs, and thus we may repeat that man only knows absolutely what he knows by experience.

A sensitive or medium, on the other hand, is never (or very seldom) in his or her normal state, for they can only prevent suffering by a constant dwelling "in the spirit." This does not refer to those who are only partially sensitive or mediumistic, and whose gifts are not utilizable for public work, for such cannot compare their suffering to the former, nor their mediumship. There is still a wide gulf between the best private medium and the most undeveloped public medium. What we mean by private mediums are those who feel no natural inclination for public labor—this adverse feeling is nature itself speaking to her child, telling that he or she is not wanted there; and should vanity or false ambition be the tempter, failure would be the result.

Thus public mediums do not attract their like, but spirits who are above their normal condition—spirits in accord with their (temporary) high abnormal mental state, thus illuminating them with thoughts not possible for them to unfold or create in their natural state.

The less sensitive a medium, the less does he or she suffer, and the more natural their state. Thus it is truth or right to say that the most sensitive make the best instruments for the spirit world. And those of the very highest sensibility (clairvoyant, trance and test mediums) have special protection to alleviate part of this suffering to prevent physical death. For dead mediums are of no avail to the spirit world, and thus they will protect them from individual suffering, though they (the medium) lose by it—suffering as it is well known, is the best incentive to spiritual or soul development.

Now, the same spirits that attend a medium in his or her public work, do not always follow them in private, and which is

mostly the case with trance mediums—trance being a still more abnormal state than ordinary sensibility induces; for trance is not a phase of mediumship—not a part of the sensitive. It is a state induced by spirits—a sort of hypnotizing—and which not all mortals, mediums or sensitives can be put into. In this condition all attraction of like ceases. The medium's spirit is not considered here at all. The body is the mainspring; and as this has no moral quality, the most depraved can be utilized for such purposes—only that not all depraved sensitives are developed by the spirit world, nor does a spirit like to enter a body saturated with liquor fumes or other disagreeable aromas, if he can find a better, or except it be a spirit who himself is fond of such delicacies.

But even the most sensitive is not always in a high or spiritually abnormal state. All have their weaknesses, their passions, their deficiencies, and which are often extremely active because they are not aware of their discords with nature. They have not made self study a philosophy and consequently are often aggravated at unwelcome attractions. But these attractions are the reflex of their negative or unspiritual nature, and from which all may obtain a mirror of self—despite their temporary high controls at other times. As man thinks so he is—temporarily, and according to this—temporarily, like attracts like.

Man seldom knows at the time being why he is undergoing trials or suffering and often not until years afterwards—or not until the discords for which he is paying the penalty are neutralized. It seems that our discord with nature puts us into darkness and therefore cannot obtain light on that particular condition until we have worked ourselves out of it through the trials or suffering necessary to subside it—regaining the light, as it were, on that portion of our pathway to perfection. To know the reason of our suffering would probably interfere with our purification, and thus nature becomes our guide. If nature is our guide in that respect may we not pray to it as to an intelligence? Is not God and nature one?

As long as mortals feel an impetus to wrangle about who is right, or have a desire to prove the other side wrong, there is self-righteousness within struggling to free itself from the soul. Justice is not obtained by mutual denunciation, for the incentive is not one that can attract justice—either from nature or from the public, and as the voice of the people is the voice of God, the former cannot render a verdict in our behalf until we harmonize with the latter, God and nature being one, we must have love for our fellow mortals before we can harmonize with God or nature, and we cannot do this while the soul is filled with an impetus or an emotion that is anything but spiritual or god-like.

To experience a feeling of discomfort or dread while thinking of another person indicates that such a cause is upon the one we are thinking of, or that some person is directing malicious thoughts on him or her, and may thus give warning to that effect if inclined to do them a good turn. But if this feeling is experienced independently we are in danger ourselves and should be on our guard. A happy feeling indicates that someone is thinking good of us or is well disposed towards us. All sensitive persons may develop this by practice and thus become their own guardians against innovation.

## Literary.

*Pomeroy's Advance Thought* of New York for January is as usual interesting and true to its name.

*Phrenological Journal* is an illustrated magazine of human nature and well worth its price. \$1.50 per annum. Publisher: Fowler & Wells, 775 Broadway, New York.

*Kalender fur die Neue Kirche* for 1890. This is a Swedenborgian almanac, published in the German language by Rev. A. Roeder, Vineland, N. J. It contains interesting reading matter for those of this faith.

*Hull's Journal of Health* for January contains a series of articles comparing with its title, and is a cheap magazine considering its size and contents. Price \$1.00 per year. Office 206 Broadway, New York.

*Old Theology Tracts* for Bible students. Published by The Tower Tract Society, Allegheny, Pa. Published monthly at 25 cents per year. Each tract contains from 20 to 32 pages and the object of the same is to interpret the Bible correctly and in accord with nature or reason.

*The Esoteric* for January is as usual replete with subjects interesting to the student of ethical culture and cannot fail of its mission if accepted in the right spirit. The last two numbers contain a series on the law of sound which might prove valuable reading matter to musicians. Terms \$1.50 per year. Single copies 15 cents. Address 478 Shawmut Avenue, Boston, Mass.

*The Young Woman's Magazine* is a new graft on an old well established magazine, published at Brattleboro, Vt. The motto "That our Daughters may be as Corner Stones," shows the character of the publication. In the December number there is a choice illustrated poem, "The Rose of Jericho," a "Christmas tale of the Middle Ages," a "Christmas story, a fine sketch of the well known writer, Anna Holyoke Howard, and numerous stories, poems and short articles, all entertaining and instructive. Mothers need not hesitate to place the magazine in the hands of their daughters. \$1.00 a year. Frank E. Hough & Co.



Third, that he has performed hopeless cases that in the olden time would have been called miraculous. and last, we know him to be an honest and a staunch Spiritualist.—The



## Ladies' Department.

**There's a Boy in the House.**  
A gun in the parlor, a kite in the hall,  
In the kitchen a book, and a hat and a ball,  
On the sideboard a ship, on the book-case a flute,  
And a hat for whose ownership none would dispute,  
And out on the porch, gallantly prancing  
Nowhere,  
A spirited bobby-horse paws in the air;  
And a well-polished pie plate out there on the shelf,  
Near the tall jelly jar which a mischievous elf  
Emptied as easily and as easily as a mouse,  
Make it easy to see **There's a Boy in the House.**

A racket, a rattle, a rollicking shout,  
Above and below, and around and about;  
A whistling, a pounding, a hammering of nails,  
The building of houses, the shaping of sails;  
For every unfeeling, bothersome thing;  
A bang of the door, and a dash up the stairs  
In the interest of burdensome business affairs,  
And an elephant hunt for a bit of a mouse,  
Make it easy to hear **There's a Boy in the House.**

But, oh! if the toys were not scattered about,  
And the house never echoed to racket and rout,  
If forever the rooms were all tidy and neat,  
And one need not wipe after we muddy feet;  
If no one laughed out when the morning was red,  
And with kisses went tumbling all tired to bed;  
What a wearisome work-a-day world, don't you see,  
For all who love wild little laddies 'twould be;  
And I'm happy to think, though I shrink like a mouse  
From disorder and din, **There's a Boy in the House!**

Written for The Better Way.

**The New Year.**  
BY MRS. N. E. R. R.

We are beginning on a pure white page in the book of our life. Let us not indulge in vain regrets over the past, or take depending views of the future—the present is upon us with its responsibilities, and we should meet its requirements with brave, strong hearts. We must not forget that the year is made up of days, and each day is a link in the great chain. If the links are perfect the whole will be complete. Time will be to us what, by our use of the treasure we make it—a blessing or a curse, a good or an evil. These are glorious days in which to live. There is so much to be thought, done and enjoyed. We need to be earnest, to be thoroughly awake to our opportunities, and then life itself will be a constant inspiration. Never was there a time when the unfolding for mental and spiritual enlargement was more grand than the present. There is no excuse for narrowness. We live in an age intense with life. Nothing stards still. All beings press on with irresistible force, and we must go with the tide or be left high and dry on the sandy beach to slowly wend our way in the same old path, devoid of progression's sublime revelations. One cannot afford to sit still when there opens before us possibilities of advancement in spiritual attainments by linking ourselves to all that is inspiring, harmonizing with the purest and best which shall tend to the betterment of humanity. All prejudice and narrowness must be put aside; then our minds will be prepared to receive truth, and our lives reflect the light which illumines the dark places in our experiences so varied, giving out rays of comfort on every side. With this end in view, we shall continually outgrow our mental garments, each year witnessing such expansion of thought that the old forms must be exchanged for newer and larger ones. The growing richness of the years will have its effect on the spirit and demand higher and broader storehouses for its treasure.

"Build thee more stately mansions, Oh, my soul,  
As the swift seasons roll;  
Leave thy low vaulted past,  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast;  
Till thou at last art free,  
Leaving thine outgrown shell by life's unresting sea."

Written for The Better Way.

**Reflect and Grow.**  
ALLIE LINDSAY LYNN.

We live by means of God's natural bent of mind, and we grow in intellect by cultivating the mind we possess, and which is an offshoot or tributary to the Great Mind. We find that the more we reflect the grander is our intellect, and, therefore, we should seek such avenues as lead to the most beautiful thoughts. We have only to study or delve into lofty works of other minds to bring our own within the range of their thoughts.

Our own thoughts, by cultivation, may even surpass those of the minds we have found so attractive. We grow, then, by thinking beautiful thoughts, even as the tree when clothed in green is more magnificent than when shorn of its verdure. By this I mean to say that man whose mind is full of intelligent reflections is like a tree in all its rich beauties of nature—clothed and attractive.

Woman should make every effort to educate herself. It has long been her reproach that she knew but little, and, in consequence, was not a fit companion for man in his fields of usefulness. It has not been woman's fault in the past, but will be in the future if she allows her brother to out-reach her intellectually. She no longer need be man's slave unless she will so by a careless use of her own reflective powers.

Let woman grasp every inch she can of the grounds for usefulness by study and energy, and she can step into any position soon that man now holds.

The day of freedom and equality is rapidly being brought about. This is much owing to those noble women who for the past forty years have braved the sneers of men and the scoffs of their own sex, and made it possible for most of us to see their worth and desire the freedom they have so energetically striven to establish. Let us, by individual efforts, bring our minds up to or somewhere near their intellect by a careful study of woman and her needs. Not alone woman's needs, but the needs of the human race. We can, by our intellectual unfoldment, be the better able to guide our son's and daughter's minds into channels that will best develop them for walks of usefulness and the understanding of each other's needs.

Unfold the mind, and the world grows better. Cultivate the reason, and the soul will become pure. Maintain the rights of your sex, and man will grow to respect those rights, but submit to be man's slave, and man will hold you worthy of no higher plane. Be up and doing, sweeping the cobweb from your intellect and garnering all the beautiful and elevating thoughts you can. Your reason is for use, and God will hold you responsible if you bury this talent.

**How to Use Powder.**

Miss New Era (19)—I see you arrange your toilet in a dark room.

Miss Old Foggy (46)—Eh, what! how do you know?

Miss N. E.—Because the powder is so thick on your face that it can be seen.

O. F.—What do you mean?

N. E.—Well, you see, powder must not be strewn over the face like sand on a country kitchen floor, but gently rubbed over with a soft "shawm," so as to fill the pores. This makes the skin even looking.

Then rub off lightly with a soft linen handkerchief, so as to get rid of the surplus or that which is on the skin above the pores. This gives the whole face a soft expression, without showing much of the powder, and, of course, makes one look younger, while thick powder causes one to look haggard and out of harmony with self, at which the old smile with pity and the young ridicule.

In a dark room this is not noticeable, and people think they look just as well in the sunlight. Before going out next time take a mirror to the window and view yourself in the glare of daylight, and you will be a little surprised at your looks and as others have been seeing you all along. Because you look fair in a dark room does not make you look so in the light of the street. Be a little more thoughtful hereafter for the opinions of others concerning yourself and not too much lost in your own opinion of self.

### ABOUT MARRIAGE.

Advice to Those About to Slip on the Matrimonial Noose.

Some marry for the fun of the thing and never see where it comes in. This is discouraging.

Some marry for the sake of a good companion, and never discover their mistake. This is lucky.

It is better to have a comely "helpmeet" of some use than a brilliant one simply of "some pumpkin."

Man is a fickle "critter." Even Adam, who had his wife made to order, found more or less fault with her.

Don't marry a man for his reputation. It is liable to be only a second-hand affair, borrowed from his ancestors.

Many women have married men for their fine exterior. But that's all there is to an ancient egg worth mentioning.

Many marry to spite some one else only to learn that they got the butt-end of the transaction, and its worst end at that.

Marriage is a lottery full of chances. That's what gives it flavor. All like to chance it, because everybody thinks to win a prize.

Wedlock, in its original state, was as pure as sweet milk fresh from the cow, but man couldn't rest until he stripped it of much of its rich cream.

The hot-headed young marriages in a hurry because he fears marriageable females will be scarce next year, and lives to wonder how the supply holds out.

Marriage resulting from love at first sight is not generally wedded bliss on a par with our milk. One or the other gets awindled, and often both.

Many a man has married for beauty, only to learn that he paid \$10 for what can be purchased for 25 cents at all druggists. This is hard.

The most affectionate people before marriage seldom hold out in the same proportion after the knot is tied. It is better philosophy to commence only as you would live afterward. From the matrimonial market the saints of both sexes were culled out long ago. Don't expect to marry one. You must guess at some things and take chances for the future on this basis.

Woman is sometimes the real cause of unhappiness in the married relations of life, but in the majority of instances the boot is on the other foot, and she is really the true comforter there is in it.

Don't marry a woman for her taper fingers and lily hands alone, for married life and its rugged experience call for a wife that knows how to make a pot boil and can spank babies systematically.

But few people marry for pure love, and they in after years suspect that what was at the time promptings of the tender passion were, in all probability, but the first symptoms of cholera morbus.

The man who marries a woman simply because she is a handy arrangement to have about the house, does so from a purely business standpoint, and in the end, if not compelled to support him, she has done better than many women I know of.

Many a man who marries for money has never realized a dividend upon the investment; and many women who have done the same thing have left word for their posterity that, although a fair transaction upon the face of it, yet it is just as liable to be a put-up job.—Exchange.

### Recipes.

**Hash.**—Equal parts of meat and potatoes, or two of potatoes to one of meat. Remove all the bone, gristle and skin. and have only one-fourth part fat meat. Chop very fine, and mix well with the potatoes, which should be hot and well mashed. Season to taste with pepper and salt. Put in enough hot water to cover the bottom of the spider; add one large tablespoonful of butter. When the butter is melted, add the hash, and let it simmer till it has absorbed the water and formed a brown crust. Do not stir it. Fold like an omelet. Use corned meat or roast beef. If the potatoes are cold, chop them with the meat.

**Italian Beefsteak.**—Score a steak transversely with a sharp knife without cutting it through. Lay it in a stew-pan with a small piece of butter, season with pepper, salt, and an onion chopped very fine. Let it cook in its own gravy for about three-quarters of an hour and serve.

### Kansas Philosophy.

It is now believed that Lu's wife look d back to see what some other woman had on. When a man tells a woman he loves her she thinks it gives her a right to know everything he does.

It is one of the great vexations of a woman's life that when she is dressed up ready for callers no one ever comes.

A woman may forget everything else that is of importance, but she never forgets to dust the Bible when she knows the minister is coming.

Nothing makes a woman more angry than to have her enemy not notice the slight she has worked herself up into a frenzy to give.

When a man takes his wife visiting he wonders what she is going to put in the trunk; when they arrive at the destination he wonders what she didn't put in it.—Atchison Globe.

### Singe the Hair.

"Shall I clip the ends of your hair?" asked the hairdresser. "By no means, madam; I shall singe them. We no longer clip the hair, the singeing is better for it."

Then taking up the tips of the hair with the comb, exactly as if he were about to apply the shears, he ran the flame of a tiny wax taper lightly across the ends. "Now, you see, madam, the hair is as even as if it were cut, and the superiority of the method is just this—cutting the hair opens the end of the little tube of which each hair is composed; this induces an increase in the flow of natural oil from the hair, and that in turn gives the hair the sticky, oily look that is so unpleasant. Singeing the end closes the tube and keeps the supply of oil where it should be, within the little tube."

### Wall Pocket.

A very attractive and inexpensive wall pocket can be made out of a palm leaf fan. Cut pointed scollops the shape of the teeth of a saw, only much larger, all round the edge. Take pieces of gold cord, fastening one end on reverse side of fan at inner point of each scollop, bring it over and up to base of handle, along side of which they are laid, and another piece of gold cord wound closely around the whole. A bow of ribbon tied on handle.

Make gathered pocket of large figured china silk, leaving a space of five inches between pocket and base of handle, and also leave one-half inch space all round between pocket and inner points of scollops.

### Women's Sphere.

They talk about a Woman's Sphere  
As tho' it had a limit;  
There's not a place in earth or heaven,  
There's not a task to mankind given,  
There's not a blessing or a woe,  
There's not a whisper, yes or no,  
There's not a life, or death, or birth,  
That has a feather's weight of worth,  
Without a Woman in it.  
—The Printer Girl.

Maud—So you are going to marry your father's cashier?  
Isabella—Yes, says that if he runs away with the bank's funds the money will still be in the family.

Young wife—Charley, darling, are you perfectly satisfied with married life?  
Young husband (enthusiastically)—Well, I should say so. Why, if you were to die to-morrow I believe I would get married again next week.—Jury.

### The Old Question.

Reginald Young (who has been very attentive during the evening)—I wonder, Miss Mabel, if you would consider me impertinent if I ask you the old question?

Miss Mabel (greatly agitated)—Oh, Reginald!—this is so sudden—I—I—yes, I will listen to you, Reginald.

Reginald—Well, then, have you read "Robert Elamere?"

Lawyer—Have you told me only the truth of the case?

Client—I did, sir; you can put the lies to it yourself.

## MEETINGS.

### Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at 9 A. M. Hall, 115 W. Fifth street, Cincinnati, every Sunday at 9 A. M. All are cordially invited.

Douglas Hall, N. W. Sixth and Walnut streets, lecture every Sunday at 8 p. m. by Mr. Adair. Free admission. Free will contributions cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free to all.

First New Spiritual Church meets every Sunday at 11 a. m. and developing circle 7:30 p. m., at 192 West Fifth street.

### Boston, Mass.

**BANNER OF LIGHT CIRCLE-ROOM.** No. 9 Bowdoin street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Sturges, Chairman.

**BOSTON SPIRITUAL TEMPLE.** Berkeley Hall—Lectures by able speakers Sundays at 10:45 A. M. and 7:30 P. M. Mr. Richard Holmes, President; Albert P. Smith, Secretary. Free will contributions.

**FIRST SPIRITUAL TEMPLE.** Corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday.

**THE SPIRITUAL TEMPLE.** 100 W. 10th street—Public meetings every Friday evening at 7:30 P. M. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

**COLLEGE HALL.** 34 Essex street—Sundays at 10:45 A. M. and 7:30 P. M. Eben Cobb, Conductor.

**EAGLE HALL.** 616 Washington street, corner of Essex—Sundays at 2:30 and 7:30 P. M.; also Wednesdays at 8 P. M. Able speakers and best mediums. Excellent music. Dr. H. H. Matthews, Chairman.

**AMERICAN SPIRITUAL TEMPLE.** Services each Sunday at 11 A. M. and 7:30 P. M. A Public Social Meeting will be held every Thursday evening at 7:30 in the office parlors of Evans House, 175 Tremont street, Boston.

**THE SPIRITUAL PHENOMENA ASSOCIATION.** hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall.

**Chelsea.** Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening at 7:30 o'clock.

**Grand Army Hall.** Sundays at 2:30 and 7:30 P. M. All mediums invited. G. H. Elgitt, Chairman. The Ladies' Aid Society holds its meetings every Friday afternoon and evening at 8 P. M. at Grand Army Hall.

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## THE LOGIC OF MATERIALISM.

To the Editor of The Better Way.

Allie Lindsay Lynch, in THE BETTER WAY of January 11th, invites attention to three quotations, which she makes in support of materialism; one from C. H. Murray, one from W. F. Peck, and one from the Hon. A. B. Richmond's Review of the Seybert Commissioner's Report. As the latter has reference only to the spiritual body, it is wholly irrelevant for the purpose quoted. The writer quotes these authors approvingly, and invites discussion. She says: "I think with these three logical supporters of matter, backed against any minds that may care to respond in the negative, we might be able to settle this question." I do not respond with the vain expectation that anything I may say will "settle this question." Neither do I enter into the arena of the discussion merely for the purpose of knocking the materialistic chips from the shoulders of the gentlemen upon whom they are placed. I respond because I think the question is an important and a vital one.

After announcing her position as a materialist, the writer proceeds to fortify it with what she evidently conceives to be an unanswerable logical deduction from the pen of one of the aforesaid gentlemen, viz: W. F. Peck in his Casadaga lecture in 1888. Quoting directly from the lecture, we enlarge somewhat upon the extract of THE BETTER WAY. We do this in order that we may state his position in his exact words, fully and fairly. He says: "First let me define the word immortality. According to Webster, the word means unending existence. That is immortality which cannot be destroyed or annihilated. Now, it is a well known fact that matter per se is indestructible; matter may be changed, may be resolved into its original elements, but cannot be destroyed; therefore matter being indestructible is immortal. This is my first proposition, my foundation stone."

Let us examine this "foundation stone," upon which Mr. Peck seeks to erect the superstructure of materialism. Let us enquire, is it veritable bed rock or only sand? It cannot be affirmed of matter without life, that it is immortal. That alone can be mortal or immortal which has life, being. That which, having life, cannot die is immortal. We predicate mortality and immortality only upon a conscious living entity, never upon inanimate, elementary matter. It does not follow, because a thing is "indestructible," (unless it be indestructible life) that therefore it is immortal. To affirm that unorganized, elementary matter is immortal, because indestructible, is a most unwarranted and illogical inference. There is no intelligence, no life, no conscious existence in unorganized, elementary matter. Therefore it is not of the slightest consequence to an immortal soul whether it is indestructible or not. And the specious inference, because indestructible, therefore immortal, is a mere sophism. Such is Mr. Peck's foundation stone of materialism. It is not bed rock; it is but deceptive quick sand. It will not do to build upon any such foundation as that.

We pass to Mr. Peck's second proposition. Is it any better than the first? We shall see. Begging the question at the start, he says: "Spirit is matter; matter is something; the opposite of something is nothing; if spirit is something, it is material; and as matter is indestructible, therefore spirit is indestructible, consequently immortal."

It has been plainly shown under the last head that no such conclusion follows. I am conscious that this individual soul of mine, with its will power, its mental and moral conceptions, its affections and aspirations, is something other than the dull clod of earth beneath my feet. I feel that it is no mere accident or incident of matter. Matter should be my servant, but not my master. It is correlated to me only in the organized form, through which I come into relations with outward nature. I feel much more certain that I am a spiritual entity than that matter exists independent of an eternal potency.

It is a delusive sophism to affirm: "Matter is something—the opposite of something is nothing; if spirit is the opposite of something, it is nothing." It by no means logically follows that because one thing is opposite in nature and qualities to another thing, that, therefore, the one is something and the other is nothing. Neither does it follow that human entity is nothing if it is not matter. Love is something; the opposite of love is hate. If love is something, then its opposite, which is hate, according to this logic, must be nothing. And the same sophistry would apply with equal force to all things of opposite qualities. Therefore it is a non sequitur to infer "if spirit is something it must be material," and that as "matter is indestructible," in its elementary condition, "spirit is indestructible and, consequently, immortal. It is necessary, here, to again remind the lecturer that indestructible and immortal are not synonymous or convertible terms. Even granting, for the sake of the argument, that the human soul is material, it by no means follows as a consequence, because matter in its ele-

mentary condition is indestructible, that therefore a living spirit existing as a material organism would be either indestructible or immortal. On the contrary, the only true logical sequence would be mortality, not immortality. The human soul can exist as matter only in a material organism. Matter existing in the form of a material organism is not, so far as such organism is concerned, indestructible, but subject to dissolution—consequently mortal. That is the logic of materialism, and no other deduction is tenable. The ego, the personality, in order to be inherently immortal, must be one and indivisible—a unit. All material organisms are subject to disintegration. If, then, spirit is matter, it follows that it is organic and subject to dissolution, consequently mortal. Matter in its primary elements is indestructible. But our human bodies, which bring us through the senses into relation with outward objects, are organic, and therefore mortal. Our hope for continued existence after the death of these bodies is bound on the belief that we have, invisible to mortal eyes, other bodies than these. Paul said, in answer to the question, "With what body do they come?" "There is a natural body and there is a spiritual body. As we have borne the image of the earthly we shall also bear the image of the heavenly." Paul, who was lifted up into Paradise and saw and heard unspeakable things, ought to be heard with authority by Spiritualists. So we may reasonably presume that this "spiritual body" will be not less real than that other and higher sphere of existence than is the earthly on this lower plane. As one brings us into relation with our present environments—with the things of time and sense—so we may trust the other will bring us into harmonious relations on that higher plane, with such beauty and symphony as eye hath not seen, or ear heard.

Am I asked, as in the closing words of the quotation referred to, from the Hon. A. B. Richmond, "What, then, are spirit bodies, impalpable nothings or etherialized matter?" I answer, I do not know of what they are composed. If, however, we are asked to believe that they must necessarily be either evolved out of matter cognizant to our senses here, or be "impalpable nothings," (if that is the inference sought to be enforced) then I answer, not necessarily either. I will by no means concede that there is, or can be, nothing substantial in this or any other universe except matter in its gross or etherialized forms—that all else are but "impalpable nothings." Possibly, in the spiritual realm, what we know as matter here, will not in any of its forms, gross or rarefied, exist at all. Yet there may be substantialities, not less real, to that unseen world than what we call matter is to this. Possibly our matter, in any of its forms, might be wholly unsuited to bring the soul into relations with a world not cognizable by mortal sense. Therefore, I would not dogmatize as to the nature of the spiritual body. For ought we know, we may be called to the experience of successive deaths and births, as we understand those terms here, and these may but be the altar steps by which we ascend from sphere to sphere in our upward march.

Specially Reported for The Better Way.

## DOUGLASS HALL.

The usual 3 o'clock p. m. Sunday services of the Society of Psychic Research were held at Douglass Hall on last Sunday; and, notwithstanding the copious rainfall that continued all the afternoon, there was scarcely a vacant chair in the hall.

Mrs. Adah Sheehan, the Society's lecturer, was the instrument in the hands of the friendly guides, through whose mediumship these lectures have grown popular, occupied the platform.

The first to control was the spirit of a lady who had passed to the higher life in early womanhood. She had looked over the questions that had been sent by members of the audience, for answer, to the platform, she said, and desired to answer the one which inquired "If spirits as seen by clairvoyants were in their normal condition as spirits, and how was it that such clairvoyant mediums could have their spiritual vision so awakened as to take in such extended boundaries in space as was claimed for them?"

The control very lucidly explained that the opaqueness and impenetrability of matter to the external vision of material eyes ceased to be an impediment to the vision of spiritual eyes divested of their material environments, that in a material sense space was annihilated. That spirits did, in fact, recognize the existence of space, but that the distance between two widely separated points in space was so easily overcome by spirits, that if the same could be appreciated by mortals it would seem to them as if there was no space so far as spirits were concerned. Spirits, she said, were always in a condition that was normal to them, except, perhaps, when they assumed some ethereal or material envelopment, through certain laws which the spirit chemist knew how to control, for the purpose of manifesting to their friends who had only material eyes with which to see them, and then even they were really in their normal condition of their material envelope, manufactured for the occasion was left out of consideration.

After some remarks about the non-attention of spirits to time, the controlling spirit referred to some of her serious disappointments in the earth life, which was one of her reasons for desiring to come through the medium on the occasion, alleging that such reference would especially aid her in discarding

the unpleasant influences still surrounding her which she had carried with her from the earth plane.

Controls were then changed and several other questions answered; the more interesting of them, at some length, after which Mrs. Sheehan gave a number of psychometric readings, exceedingly interesting to those who received them.

An interesting feature of the afternoon's exercises was the coming of spirit Prairie Flower through her medium, declaring her intention to become a member of the Psychic Research Society. She wanted the secretary to enter her name on the books of the Society, and open a ledger account with her; and in confirmation of her earnestness in the business, she produced her fifty cents in payment of one month's dues in advance. After explaining the manner in which she obtained the fifty cents from this hard, material world, she placed it in the hand of the president of the Society, requesting him to convey the same to the secretary. Prairie Flower was informed that all her wishes in the matter would be granted.

All are invited to the Sunday afternoon meetings at Douglass Hall.

SPOT.

## A SPIRIT MESSAGE FROM A CHILD TO HER MOTHER.

To the Editor of The Better Way.

I received from San Francisco, Cal., through Lois Childs, writing medium, the enclosed, to me, wonderful communication from my child, who passed away, as stated therein as far as I can follow correct. God be praised for this first word from her. If worthy a place in your paper please give it space. It may give light and comfort to some one, as it has brought peace and joy to me.

MARY VAN ALSTINE.

"Dear Mother—I grasp this golden opportunity as one of the most glorious privileges that has ever come to me. Think, that after forty-eight years have passed I can at last send a few comforting words to my beloved and aged mother—whom I left when but a bud, plucked from the stem before unfolding scarce a petal.

As life's mysteries and nature's laws must be searched into to widen and strengthen thought, so by perseverance in this may we gather wisdom. When I see the narrow ravine that so many are traveling, my thought comes: Why cannot the veil of prejudice be lifted, and let one ray of freedom shine in and disperse the clouds from their dazed minds; but no, the time has not come, the ground must first be prepared before the seed can be dropped. One seed planted in fertile soil is better than a pound sown upon the hard, crusty sterile earth.

Mother, earthly experiences to me are but a dream, memories fading from me as do objects seen in foreign travel—as a sealed book that I may gaze upon, knowing of its treasures; it is our great loss not to have an earth experience; the laws are inflexible and our knowledge desires are ever calling for the missing link, until more matured. O my life I cannot tell to make it clear to your perceptive view; more difficult as my connection with earth life is so limited. Could I, my history would read like some fairy tale portrayed in some luminous fabric, your imagination would soar on the white wings of ecstasy, and must sail over the ocean of Time. Had I remained with you longer I should have been more closely linked to you; but that loss will be your gain when you come to this life.

I shall be the electric cord in the spirit life binding you to those elements of growth and knowledge, lifting you up to higher planes. All is too grand for expression. As I sit in my white robe of mantle of truth, that I have gained by my own perseverance, I say to myself, when will the electric spark call my mother and me together with a tie that nothing can sever.

My poor father has gained much here; many bright achievements are his; but he is not in the field of parental association with me, nor can he be for many years, because his earthly conditions must be canceled.

I cannot hold this medium longer. Good bye, my dear mother. From your loving child, who has bloomed into womanhood in the world of spirits.

MARY JANE VAN ALSTINE.

From a Grateful Patient.

Dr. A. B. Dobson, Maquoketa, Ia.: You, without doubt, think me either dead or else without gratitude, or true appreciation of what you have done for me. You, no doubt remember me as the man given up to die with a combination of diseases from head to foot, that wrote you from Miltonville, Kas., while you were in Florida last winter. Well, I had been suffering with kidney, bladder, lung, head and skin diseases, for nearly six months, and was almost a walking skeleton when I applied to you for help. As the Dr., with their accursed drugs, had failed to do anything, except to make me worse, I had given up all hope of recovery. When I received your diagnosis (which was very correct) and the box of remedies, I obeyed implicitly your instructions and began to feel improved within forty-eight hours, and by the time my month's treatment was through all my diseases vanished. Still I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to be at the Clinton camp meeting next summer, and will see you there. I hope you will be enabled to keep your health good for many years for such a healer as you are is truly a blessing to humanity. I am most truly yours.

D. C. SEYMOUR.

Liberal, Mo.

See ad. in another column.

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